No. XLVI. A.

Wa·lum i·ɛ misa·l.

000 Da i·nɛ senimi kɛ:

Hin hiranɛ altan yu· bam. U·etsum jut inɛ senimi yu·yər: "Lɛ aya, mi ɛtɛ dolattsum ja·r besan ba·go jučila kɛ ja·r ači."

Yu·yɛ i·mo dolat u·ər traŋ nɛ učimi.

Da bu·t guntsiŋ hərəŋulo o·nitsum (*or*, omanitsum) jot i·nɛ i·ɛ i·mo besan uyo·n gati netan bu·t matan bušai.ɛnər ni·mi. Da i·tɛ dišulo (*or*, bušai.ulo) ɣunikiš durо·ulo i·mo besan biman faš ɛtimi. Besan biman uyo·n fas ɛtumtsum i·lji i·tɛ bušai.ulo bu·t daŋ čam di·mi. Bu·t abaš ɛ·r di·mi. Inɛ ni·n i·tɛ bušai.ulum hiranalɛ walimi. I·nɛ inɛ i·mo malɛŋulo ku·kišo uyərčər ɛ·rimi.

Inɛ ɛ·sulo ərma·n bilum kɛ "I·tsɛ xu·kišo besan šiči.ɛn kɛ i·tsɛtsum ja o·l maniš" nusɛ. Iner menɛ besan kɛ ɛ·učam.

These two versions of the Parable of the Prodigal Son were made from the text of the British and Foreign Bible Society's "Persian Urdu" translation of the New Testament (Luke XV, 11—32).

The first version, A, was produced by a committee of whom the leading spirit was Naser of Aliābād, Hunza, and the secretary Sarferāz, a literate Yaskün of Gilgit with a Nageri wife and an acquaintance with Burushaski. I eventually wrote it down to someone's dictation. Sarferāz's vernacular Ms., which I possess, is a somewhat ambiguous document, as it is not very carefully written and he had not arrived at a fixed system of correlating the sounds of Burushaski with the symbols of the Arabic-Persian script. For instance he uses ت regularly to represent ta, but also on occasion to render č, j, š, or rather, as far as can be judged, the post-alveolar or cerebral forms of them č̣, j̣, and ṣ̌.

The second, or B version, was made some four months later by Jemadār Imām Yār Bèg and was recorded with his own hand, but it is probable that he consulted the previous translators who were on the spot. The Ms. is fairly clear and consistent.